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FOR THE GOSPEL MESSENGER.

A SERMON.

John viii. 31, 32.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

In this chapter, which was read to you in the morning, the author of our religion proclaims himself the light of the world. The pharisees objected to his doctrine, and with all the pride and weakness of human reason, endeavoured to embarrass the heavenly teacher: They told him that he bare witness of himself, and, therefore, was not to be credited—they insultingly asked who he was that they might believe on him, and wished to see and know his Father to whom he so constantly appealed—and they boasted of their privileges as the descendants of Abraham, which raised them above the reach of his benefits, and rendered the freedom he proffered them contemptible in their sight. To these things the Saviour replied, with all that precision and dignity which characterized his preaching. He observed to them, that he knew his origin and business, (of which they certainly were ignorant) and was, therefore, credible, till they could convict him of falsehood or guile. Still, however, he was not alone in the record which he gave of himself. Their own law which accepted the testimony of two witnesses was complied with; for his Father was with him and confirmed all his declarations. He reminded them of their earthly nature and views, assured them that an humble, unprejudiced mind was all that was necessary to the reception of his doctrine—called upon them either to believe or disprove his authority, and told them that, though they supposed themselves the children of Abraham, they were slaves, and slaves of the vilest description. Declaring himself to be the same, that he had said unto them from the beginning, he inculcated the necessity of faith in him to liberate them from their spiritual bondage and make them free indeed. He added, with peculiar emphasis, that after they had crucified him, the events which would follow would prove to them that he was the Son of God, and that the Father was in him, and with him, attesting whatever he advanced, and sanctioning whatever he premised.

His plain, yet grand and powerful discourse, (enforced by the manner in which it was spoken) produced a great effect. As he

spake these words many believed on him. Addressing himself to these to animate and instruct them, and at the same time awaken an emulation in the rest of his audience, he then delivered the words of my text, "if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

This passage, taken by itself, is as adapted to us as to those to whom it was originally spoken; and under the divine blessing may lead us to some useful and important contemplations.

The first thing it presents to our attention, is the character of the real disciples of Christ—they continue in his word. By his word is meant his gospel, the doctrines and precepts which he taught, the religion which he brought to man. By continuing in it, we are to understand an acquaintance with its nature and end, a preference of it to all other opinions, a decided adherence to it, and an obedience to all its requirements. They may be said to continue in his word, who study the scriptures to acquire a knowledge of the spirit and design of Christianity, and, regardless of every other allurements, make it their chief care to cherish and promote them in their hearts and lives. These are Christ's disciples indeed. To be born of Christian parents and observe the externals of religion, merely to refrain from joining with his adversaries, or with unmeaning formality to call him Lord, Lord, can entitle no one to this dignified character. Nor does it belong to those, whose minds assent to the truth of his mission and all that is recorded of him, while their hearts are unpurified by his principles, and their lives debased with the pollution that is in the world. His disciples, indeed, those to whom the character properly belongs, feel an attachment to his religion. They are anxious to know his will, and in every situation strive to conduct upon the pure and upright principles of his gospel. They neglect nothing which he has commanded, and desire nothing which he has prohibited. They want no other Saviour, go after no other instructor, and seek no greater good than the happiness which he has revealed. They labour with him in the work which he wishes accomplished; and to adorn his doctrine by virtuous lives is their first ambition and constant employment. This is to continue in his word. And when we continue in his word, then are we his disciples indeed.

Another thing which the text contains worthy of our consideration, is the promise made concerning the disciples of Christ, that they shall know the truth. Truth is the object of our noblest faculties. It is our capacity for an acquaintance with it that raises us to our high station in the scale of beings. We have, too, a natural desire for it—a thirst inciting us to pursue it. The greatest of our race have devoted their labour and lives to the attainment of it, and in all ages it has employed the most anxious activity of the human mind. But, "what is truth?" Scarcely any two of the many that have attempted to solve the question have agreed in opinion. Sage has opposed sage. Philosophy has taught the most incongruous tenets. The human mind has vibrated from point to point, with-

out remaining any where fixed and at rest. What difference of sentiment has divided mankind. What variety of doctrines distract our attention when we seek information among the productions of the thoughtful. How many systems, all inconsistent with each other, might be formed from the diverse reasonings and reveries of men. One point they all established, the inability of our reason to discover the knowledge for which our nature thirsts. In the irreconcilable diversity of opinions which has been the fruit of man's deepest researches after truth; in this alone, independent of every other consideration, we have a demonstration, that he needs an instructor from heaven. Truth, that is a clear and satisfactory view of the subjects, which as a reasonable and moral being, he is concerned to know was lost by him at the fall. His arm is now too much shortened and its grasp too feeble for him to recover the inestimable treasure. It is high as heaven: what can he do? It is deeper than hell: what can he know? Too wonderful and excellent for him in his degenerate state, he cannot by his utmost efforts attain unto it. But, blessed be the mercy of our God, we are not left in the darkness into which we were plunged. In Jesus Christ, we have a divine instructor—in his gospel, we have clear, and full, and consistent information upon the subjects which deeply interest us. Hence, the gospel is denominated the word of truth, and the Saviour styles himself the light of the world. The disciple of Jesus, he who believes and obeys from the heart, can no longer doubt what is truth. To him, this treasure of heaven, so long withheld from the anxious research, the ardent desire of mortals, is manifested in an amazing extent. Of his own origin and destination—of God, his attributes and government—of virtue, its foundation and rewards, of the true nature and sources of happiness, of the means of obtaining the pardon of sins and the way to eternal life, the gospel furnishes such information, as meets all his inquiries. Its contents are called emphatically *the truth*. It is such as satisfies the soul. It is such as cannot be found elsewhere. It is such as could have come only from God.

The doctrines of Christianity will commend themselves to every humble disciple, as divine. When he considers the testimonials of his mission which their author produced, his confidence in them will be increased. Continuing in Christ's word, he will daily have his belief more and more confirmed, and feel a growing satisfaction in the truths of his religion. Experience will add her testimony to their validity; and in practical points one fair experiment is more satisfactory than whole years of speculation. While the disciple of the Redeemer abides at his feet, he will find himself relieved of the burthens under which he travelled, and brought to a state of rest and hope. While he practises the virtues which the gospel inculcates, he will know from his own bosom that they are conformable with right reason, and never lose their reward. While in his intercourse with the world he brings the Christian principles into use, he will find their tendency as happy, and their effects as beneficial as they are declared to be in

the sacred records. While he seeks the divine assistance and grace in and through the means which his religion ordains, he will feel his moral debility aided—the countenance of his maker lifted up upon him, will shed abroad joy in his heart, and he will perceive that the promises of scripture are authorized by him with whom is the residue of the spirit—even God. In short, while he lives uniformly the Christian life, abiding in Christ, and walking as he walked, he will realize to the honour of his religion and his own ineffable comfort, a fulfilment of the fair promise of the Saviour, “if any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself.”

Experience is a strong advocate for Christianity. The further the good man advances on his way, the more intimate and satisfactory is his acquaintance with truth. Nothing, I believe, will more contribute to fix those in the faith, who have not time or power to examine its evidences, than to live uniformly by its instructions. The fruit of a conscientious obedience to its requirements is peace, and its result quietness and assurance forever. Few persons, if any, who have faithfully continued in Christ’s word, have found cause to be dissatisfied with it. Apostates there doubtless have been. But it is to be feared that in the days of their profession their hearts went after their idols, and they neglected to observe that spiritual regimen which the great physician of souls has prescribed. In general, the Christian’s experience confirms his faith. To the great praise of the gospel, they who have resorted to it for instruction, embraced its doctrines sincerely and regulated life by its rules, have almost invariably found it a gospel of salvation. In their knowledge of the truth they have been happy and satisfied. It has been to them like a light from heaven above the brightness of the sun, discovering to them, amidst the darkness of this benighted world, ways which are ways of pleasantness, and paths which are paths of peace.

Let others then talk of the guidance of nature and the illumination of reason. These are flattering and fascinating terms. But in the estimation of considerate minds, they are traps of eloquence to catch the unwary. How can nature guide, when her propensities are often evil—when the courses to which she points are frequently opposite. How can reason illumine, when the experience of the world has proved—when her own voice has lamented, that she herself is in darkness. In examining the credentials of religion, in endeavouring rightly to understand her instructions, and in applying them circumspectly to life, reason has her proper employment. But as a source of truth, as a guide to the frail inhabitants of this sinful world, the perplexities and inconsistencies, the errors and vices of all ages proclaim her imbecility. The disciples of Christ will not be deterred from continuing in his word by any such fictions of the sufficiency of nature, which spring from the perverseness of the heart, and are cherished by the vanity of the mind. Their master is the way, the truth, and the life. In him are hidden

all the treasures of wisdom and knowledge. "To whom, Lord, if we leave thee, shall we go? Thou hast the words of eternal life."

The last thing which the text offers to our consideration, is the freedom which the truth shall give to those, who continue in Christ's word and are his disciples indeed. The truth shall make you free.

Here we are not to consider the Saviour as promising civil liberty to his followers. This was the erroneous construction which the Jews put upon his words. They replied to him, we be Abraham's seed, and were never in bondage to any man: and how sayest thou ye shall be made free. But of civil concerns he affected no control. No. He declared from the beginning that his kingdom was not of this world. He endeavoured to correct the expectation of a *temporal* prince in the Messiah. He did not in any instance interfere with the political establishments of the earth. Though his religion undoubtedly tends to fill the bosom with those feelings and principles which originate, and to promote these habits and manners, which secure, true civil liberty, yet this is not the ultimate object of Christianity, nor the freedom promised in the text.

It is also to be remembered that there is a liberty inherent in man, essential to him, and, therefore, not promised as something peculiar to the disciples of Christ. I mean that natural freedom which constitutes him a free agent, fits him to be made an accountable being. After all the idle disputations about this liberty, every man must feel that in this sense he is free. The rebukes of conscience when he has done wrong, must spring from the supposition that he might have done otherwise: and Reason, if she do not make herself dizzy in pursuing a labyrinth of metaphysical subtlety, will clearly perceive, that could man be destitute of this liberty he would be incapable of virtue or vice. Let no one think to secure himself in his sins under the covert of necessity. It is a shelter raised by the ingenuity of man; and will sooner crush than protect transgressors. The text, far from supposing men destitute of this freedom goes upon the supposition, that it belongs to them; otherwise how could they be considered capable of complying with a condition, and invited to continue in Christ's word.

What then is the freedom which the truth shall give to those who embrace it, and are disciples indeed? It is a moral freedom—a liberation from spiritual bondage—a freedom from the servitude and misery of sin. We are by nature children of wrath—subject to the dominion of passions and vices—strongly affected by the temptations and events of the world—and heirs of death. It is from this wretched state of debasement and death, that Christ would make us free. That this is the liberty proposed as the fruit of an obedience to the gospel, is evident from the answer which the Saviour gave to the Jews when they contemned his promises, as unnecessary to the free descendants of Abraham. "Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin."

Let us adjust our ideas of this servitude. When we reflect upon the operations of our minds, we find that there are some things which they will approve and choose. Reason always gives her tes-

timony to the excellence of virtue and the sacredness of duty to the authority of God, and the purity of his laws. Now the perfection of our freedom, as moral beings, consists in our ability to act according to the choice and direction of our judgment. Our passions are inferior parts of our nature. They evidently should be in subordination to our reason. Our minds are intrinsically superior. What they determine without restraint is our real choice. Our moral liberty consists in the power of regulating our conduct by resolutions which they have rightly formed, or by laws to which they have assented, as good, or as coming from an acknowledged authority. "As in a civil state, (says a good writer upon this subject,) as in a civil state and political capacity men are free, when they are under no government or direction, but that of laws which they themselves have made, or which they have approved and voluntarily consented to, so in regard of their inward condition, and considering them as rational and moral agents, they are free, when the deliberate judgment and election of their minds are the only rule of their conduct, and they can always act according to this rule easily and without interruption." But, alas, when we come to reflect on man's conduct, how little do we see of this freedom. Where shall we find him steadily pursuing what he perceives to be his interest and duty, unrestrained by the influence of any inferior principle, or uninterrupted by the occurrences of this evil world. The heart is so corrupt, passion is so strong, habit is so imperious, the concerns of this life have such influence over the soul, that he is unable of himself to live as conscience dictates, to serve his God and become fit for heaven. He sees a path to be good and pleasant—he resolves to pursue it, but he is held from it by some evil propensity, or stopped in it by some adverse event of this mutable state. The good which he would he does not; and the evil which he would not that he does. But where, then, is the independence of the soul! Where is man's moral freedom! Not to be able to do what his mind determines to be fit and excellent to be done, and to be restrained from doing it by principles which the mind condemns—surely this is slavery, vile, debasing slavery! Yet, thus are sinners slaves! "Know ye not that to whomsoever ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of righteousness unto life and peace."

The debasement and misery of this servitude is the greatest that can be conceived. It prostrates all the greatness and all the hopes of man. It reduces beings capable of fellowship with the Father of Spirits and with the angels that surround his throne, to a humbling affinity with the basest creatures. It withholds them from the exalted pleasures of pure intelligent natures, and feeds them on vile and beggarly joys. Its wages are dreadful. Wretchedness is its recompense. In the necessary established order of things, and by the everlasting law of the Almighty, the wages of sin is death. So that men are held by sin in an ignoble unhappy servitude; and when it has alienated them from God; when it has marred the peace

and blasted the hopes of their bosoms, it binds them over to its dreadful offspring, death; through fear of whom they are all their lifetime subject to bondage.

It is this deplorable state, it is this miserable servitude, from which Christ promises his disciples freedom. The leading end and grand tendency of his gospel is to liberate men from the ignoble chains of ignorance, passion, evil inclinations, and vicious habits, by which sin holds them under its dominion, and to restore them to the glorious liberty and joyful inheritance of the children of God. If they will continue in his word and obey from the heart, that form of doctrine which he hath delivered unto them, they shall be made free from sin and become the servants of God; and consequently have their fruit unto holiness and the end everlasting life.

But how is it that the truth shall make us free? It powerfully operates to this purpose by revealing to us an everlasting righteousness, brought in for us in the merits and by the sacrifice of Christ, who, under the interesting character of Saviour of men, is of God made unto us wisdom, righteousness, sanctification and redemption. He hath received the wages of sin in our behalf. Our iniquities he hath borne in his own body on the tree. By his own death he hath destroyed death, and begotten us again, through faith in him to the blessed hope of everlasting life. Here, in the knowledge of remission of sins is encouragement to repentance. These precious truths release us from the bonds and fears with which the consciousness of sin enslaved us. They are the tidings at which the lame man will leap as an heart, and the tongue of the dumb shall sing. They are the tidings which proclaim liberty to the captives, and the opening of the prison to them that are bound.

Again, the promise of the aid of divine grace which the gospel makes to all them who love the Lord Jesus in sincerity, as it is peculiar to Christianity, so it greatly elucidates its efficacy to rescue men from the bondage of corruption. It is by this aid alone, that man's efforts to throw off the fetters of vice, and regain and preserve his moral freedom, can be successful. The strength of nature is inadequate to the arduous achievement. Her powers are corrupt. Her propensities are evil. The dominion of sin is so strong, that reason and conscience, wearied sometimes with fruitlessly, remonstrating against it, sink silently into the servitude, and are unable to rouse themselves to a new struggle. But by the spirit of God, acting in and with the word and sacraments, we are begotten to a new life—a life of strength and holiness. This grace is a source of great power and exertion. By it the obstacles to our moral liberty are removed. Through its assistance we are enabled to conform our lives to the dictates of conscience, and the requirements of God. It worketh in us to will and to do, advancing us from strength to strength, and from glory to glory, until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. This spirit is what Plato conceived must have actuated him whenever he was virtuous. This grace is the assistance which

Socrates confessed must be given from heaven to man, before they could correct the errors of their minds and the vices of their lives. And every Christian is assured that as the merit and sacrifice of Christ release him, upon repentance, from the punishment of sin, so his grace and holy spirit, accompanying the gospel in the hearts of all them who believe, are sufficient to liberate them from the dominion of it.

The moral freedom of men may be, and doubtless, often has been accomplished by the immediate operation of the divine power upon the heart. But we observe further, that the ordinary operation of the spirit of Christ, under the gospel dispensation, is through the instrumentality of the word and sacraments. We are born again of the word of God. The truth, a knowledge of which is acquired by continuing in Christ's word, shall make us free. The written scriptures remove the veil of ignorance which was spread over the sons of men. They sweep away the refuge of lies. They disperse the darkness which covered the earth, and the thick darkness which overwhelmed the nations. The doctrines and precepts of Christianity are such as strike at the very foundation of the dominion of vice in our bosoms. Nothing is more necessary in promoting our freedom from sin, than to have our passions and affections in due subjection. To this the gospel greatly contributes by declaring their true place and use; by inspiring that temperance and moderation which is the best discipline for them, and by encouraging the cultivation of such virtues as will increase the strength of the soul in maintaining its dignity. It unveils the spirituality of the divine law. It applies its precepts to the heart, out of which are the issues of life. The law of the Lord is perfect converting the soul.

The sacraments of the gospel are also important instruments in releasing men from sin, and begetting in them the hopes and joys of liberated, redeemed beings. They are the appointed seals of that pardon through the blood of Christ, by which our bondage is broken, and the consecrated channels of that grace through which we are enabled to persevere and enjoy our spiritual freedom.

And it may be added, that the motives to virtue and obedience which Christianity presents, are so new and weighty, that they must powerfully animate and strengthen men in their conflict with vice. The representation which it gives of the being attributes and government of God, the information which it furnishes of the dignity and destination of man, the prospect it opens, of pardon of sins, of freedom from death, from sorrow and pain, the hold which the exertions of the godhead for our redemption are calculated to take, and the bright exemplars of goodness which are presented for our imitation, form together such a phalanx of motives as cannot fail to encourage us to resist, and enable us to vanquish whatever opposes our progress in holiness.

In short, the Christian system, the doctrines, precepts and sacraments of the gospel, are as well adapted as any thing we can conceive to break the power of our vicious propensities and free us from the bondage of sin. From these ordinances under the blessings of

that spirit which attends all these who resort to them in simplicity and sincerity, we derive that holy and complete armour of God in which we may be able to stand in the evil day—and who, let me ask, can plead in extenuation of perishing wickedness, the ignorance, or debility of nature, when such an armour is provided, and offered to him by the Most High?

In the first place we may learn, from what has been said, how unjustly the gospel is considered as a curtailer of man's privileges and will. It is the true source of freedom and justly styled the perfect law of liberty. There are, indeed, those who assert, that man is most free when he is left to act according to his inclinations; and that religious principles are shackles which enslave him. But as well might that state, be thought a state of civil freedom in which there is neither head nor subordination, laws nor regularity, but every man may do what he pleases, and he hold the reins who chances to get uppermost. There is no genuine liberty, but the liberty to do what is right. This is the freedom which is heaven born. It is the freedom of the angels. It is the freedom of God. They who deceive themselves or delude their fellow beings with the promise of any other liberty will generally be found in their lives to be servants of corruption.

We may, secondly, learn from our subject how to ascertain whether we have continued faithfully in Christ's word. Are we made free? Is the depravity of our nature corrected? Are we turned from the power of sin unto God? In the warfare between the flesh and the spirit, is the spirit victorious and the flesh subdued? If the answer be negative, there remains something more to be done—some principle of the gospel which we have not yet applied to our lives—some want of fidelity and perseverance in the discharge of our religious obligations. It is wise and safe to try yourselves by these tests. Instead of relying upon internal sensations, which, as a pious father of our Church has well observed, may puff us up with spiritual pride upon a fancied possession of what we have not, or give us great trouble and disquiet upon an imaginary want of what we really have, prove yourselves by that standard, which cannot fail nor deceive you. He that doeth righteousness is born of God. He that committeth sin is of the devil. Hereby we do know that we know him, if we keep his commandments.

Lastly, we learn from the text, a most cogent motive for embracing the gospel and continuing in Christ's word. What is this freedom which it proffers us? Is it not a release from all the encumbrances which burthen our nature, and humble it in the dust.—To be freed from the guilt of sin by a sufficient atonement—to be freed from the dominion of sin by the spirit of the Almighty—to be freed from the fears and sorrows, and dreadful apprehensions of judgment to come, with which frail man is encompassed and encumbered; and instead of these, to be exalted to the glorious liberty and joyful expectations of sons of God; what is there on earth, or in heaven, more adapted to our necessities, more worthy of our desires? But this blissful emancipation can be wrought in us only

by the truth; that truth which is mercifully promulgated for the benefit of all men in the word of Christ—but known in its clearness and efficacy to those only who continue in his word, and are his disciples indeed. Yield yourselves, then, my brethren, to the instructions and discipline of the gospel, by faith and meditation in God's word, and uniform practical obedience, endeavour to know and understand perfectly the truth as it is in Jesus; that so you may be liberated from the bands of your nature, and experience in yourselves the blessedness of those, of whom the voice of inspiration hath pronounced, "if the Son shall make you free, ye shall be free indeed."

FOR THE GOSPEL MESSENGER.

ON THE DEATH OF THE RIGHTEOUS.

"Blessed are the dead who die in the Lord, for they rest from their labours."

The closing scene of a Christian's and a sinner's life conveys a lesson to all whose hearts are not wrapt in obduracy, and who do not refuse to be instructed—"joy and peace in believing," on the one hand, and terror and dismay on the other; when this world is fast fading away, and eternity is drawing on the soul! Hardened, indeed, must be the breast, which can deny the power of religion, when he views its influence upon the dying Christian. He sees the heart *warm with hope*, even in the icy grasp of the destroyer, the eye brightening through the film of expiring vision, as it is turned to another world; and the pale lip, smiling at the name of Jesus, when almost beyond the power of mortal emotion. Ah! there is the test of conscience! There the real feeling of the soul is displayed! No art can follow to the confines of the grave, nature speaks in her own impressive voice, and strips of all its disguise the human bosom! The shrinking spirit of the unconverted sinner, quails before the dart of death, he trembles at his grim, relentless visage, and would fain shade his eyes from the terrific visitor. Vainly he laments the season of probation thrown away—vainly he mourns over his careless security, and in the agony of his terror, he would give worlds for some little space to make his peace with God. But the time has passed! The hour has come! and he must meet his doom, eternal and enduring, without hope and without support! It is refreshing to turn to the Christian's parting scene—no alarms of conscience—no harrowing feelings of despair—no dread of death—no horror of the grave! We meet nothing there to break in, upon the hallowed feelings of that sacred hour—even human affliction is stilled—the tear of sorrow is dried—the sigh of mourning is checked by the holy solemnity of that scene. Who could wish to keep the spirit in the tabernacle of clay? Who could desire the soul, fit for Paradise, to dwell in a world of sin, temptation and suffering?

Such a death-bed have we witnessed in the calm departure of a sainted spirit, and while watching the expiring of the lamp of life, while bending in grief, to catch the last breathings of her mortal

existence, and while gazing upon the last intelligible look, which beamed from her closing eye—affliction was hushed—mourning was a feeling *too earthly*, to come to that spot—surely God was there! Surely Jesus smoothed that dying pillow! Blessed, with all that heart could wish or affection bestow, with every worldly good—beautiful—beloved—admired—caressed—bound to earth by the ardent attachment of devoted friends, whose pleasure it was to anticipate her every wish, she yet counted these things as nothing when compared with that “pearl of great price,” which she had sought for and found. She looked beyond this vale of misery and placed the anchor of her soul in the “world beyond the sky.” She passed her life in preparing for death, and when he knocked at the door for admission it was instantly unbarred. Undaunted by his cold, destructive touch, she received him as a messenger from God to call her home. Without one fear, with a firm unhesitating step, grasping the cross of Christ and leaning on it for support, she entered upon the “dark valley,” triumphing over death and the grave, her soul went forth from its prison of clay, rejoicing in hope, and with praises on her tongue, she breathed out her spirit to the God who gave it! Surely angels were by to receive it! Surely Jesus led her to his Father’s mansions!

Oh what an example for us to follow! What is the instruction we gain from books, or experience, to the lessons we learn from such a closing scene? Yes, she died! The grave has shrouded her beautiful form—it has mouldered to its original dust, and mortality has done its work! But she yet lives in the example she has left—oh! that it may not be in vain, that she has died! But where is that imperishable spirit which once animated the sleeping dust? Has that too gone down to the tomb? Can that immortal part be lost in destruction? No! it has soared to brighter regions—it dwells in the uncreated light of God’s presence! It is hymning, with the redeemed, the praises of the Eternal! Glorious exchange! “Who would not die to live again forever,”—who would not quit this world, for the society of saints and angels? What are the kindest words of earthly love, to the benignant smiles of an approving God? “Blessed are the dead, for they rest from their labours.” What a calm after the turmoil and anxieties of life—peaceful sleep in the arms of Jesus! “They rest from their labours!” How sweet the prospect—ease and rest forever, not in *annihilation*, but rest above, in the kingdom of God!

(To be Continued.)

FOR THE GOSPEL MESSENGER.

A PAGE FROM A SERMON.

Messrs. Editors,—If in imitation of your brother of “the Banner of the Church,” you are willing to receive a “Page from a Sermon,” you are welcome to the following.

PASTOR.

A disease, severe, wide spreading, sudden in its attack and execution, so eminently fatal, as to be called emphatically “the great pestilence,” has been for some time threatening us. Although slaying

its millions and tens of millions, while it remained in that continent, in which "the plague" is an epidemic, we felt comparatively secure. Two years since it passed into Europe, and alarm became reasonable for if it be atmospheric or telluric, why should it be confined to the *Eastern* hemisphere? If it be contagious, what is to prevent its importation from those countries, between which and our own there is almost daily intercourse? If we refer its desolation to moral causes, are we more righteous than they? Is sin less the reproach of our nation, of our government and society, of our rulers and people, than it is of the governors and the governed in transatlantic nations? I fear the comparison would not be in our favour, that at least as much ingratitude for the distinguishing divine mercies; as much disregard for the divine honour and authority; and as much unconcern, in relation to spiritual, and everlasting interests prevail here as in less enlightened, less favoured countries. But to return.

The ocean was regarded by many as an impassible barrier, and an effectual antidote. It had wandered over the Isles of the Indian Ocean, but ere it could cross the wide expanse of the Atlantic, its work would be done, if it were not arrested, and the seeds of pestilence would be scattered, by that health-dispensing agent. All such speculations are now at an end. The crisis has arrived. The disease is already on our continent, and in that part of it which, at least, at this season of the year, has been deemed the most salubrious. The religious community have been naturally, reasonably, scripturally roused to consider their own ways and the sins which endanger the community—to humble themselves, and do all they can to induce their fellow-citizens to humble themselves under the threatening hand of God—and to supplicate for their country, and mankind in general, his sparing mercy.

The dark cloud gathering blackness seems now ready to burst. But the power which raised it, which has made its approaches to us so slow, can still suspend it, can disperse it, and more, convert it into refreshing dews, and enlivening showers,* and so he will, if we attend to the warning, and avail ourselves of those means of recovering his favour, of obtaining his pardon and blessing, which he has made known to us, both by counsel and example, in the gospel of his Son. There rests a strong claim on our gratitude to divine providence from the fact, that this scourge has been so long, *only threatening us*. We have been favoured, as was Hezekiah, in being allowed time to set our house in order, and prepare to meet our God. Some years have elapsed† since *we first* heard of this divine judgment, and yet it has not been slow in its march on the *Eastern* Continent, for it was computed in its first year to travel one hundred miles a-day, and we know that in less than two years it spread over almost all Asia. It has not been a sudden visitation to America. Oh, may the goodness of God lead

* See Hymn xii. 3.

† It first appeared on the 28th August, 1817, at Jessore, 100 miles from Calcutta.

us to repentance! Now that his judgments are in the earth, may we learn *righteousness*. The sinfulness of man is the great lesson of scripture. Is it not the lesson of all nature also, for "the whole creation groaneth and travaileth in pain together until now," and why, but because God is just as well as good, and man is an offender who merits punishment; whose punishment is necessary as discipline for himself, as a warning to other creatures. Death and its fore-runner, sickness; its companion, sorrow, have passed upon all men, for that all have sinned. This undoubted truth may rest firmly in the understanding, may play about the imagination, but it is too seldom brought home to the heart. It is one of the advantages of a dispensation like that which we now fear, and are mourning over in sympathy with others; that it makes men sensible of their guilt in the sight of a holy God, and thus incites them to that repentance which needeth not to be repented of. Evangelical repentance is sure of the divine favour. When the prodigal yet a great way off, and his good feelings were as yet in their dawn, his father saw him and ran and fell on his neck and kissed him. "Because thy heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and curse, and hast rent thy clothes, and wept before me: I also have *heard* thee, saith the Lord."*

Another lesson now most impressively addressed to us is the precariousness of life. "In the midst of life we are in death: what is your life, it is even a vapour." These oft repeated monitions of Scripture, and I may add of daily observation, and weeping memory, alas how little are they heeded, how small their influence, how earnest and constant our endeavours to turn away from the painful recollection! We need an extraordinary call of providence to awaken us from our spiritual slumber—to incite us to number our days and apply our hearts unto wisdom. And have we not such a summons? When has any generation of men† been more remarkably warned? Consider, fifty millions of men swept away by this disease! One-fourth of a whole city,‡ (fifteen thousand,) in fourteen days. In some places six-sevenths of the infected perished, generally one-half. Indiscriminating as to season, place, and person, it has raged alike as summer and as winter advanced, it has prevailed in frozen Russia and sunny India, in interior Persia and the remote Islands, in the valley and on the mountain, in moist and in dry places; in the midst of the crowded city, and the thinly settled country, among the rich and the poor.

Surely facts like these justify the public alarm. Let it not be a fear which betrays the succours of reason.§ While we use the *natural* means of health and safety, let us remember also to use the moral

* 2 Kings, xxii. 19.

† Nothing like it, it is said since the fourteenth Century.

‡ Bussora in Asia.

§ Wisd. xvii. 12

means, without which the former will be of no avail, for it is God's blessing only that can give them efficacy. Especially, let us be solicitous for the health and safety of the *soul*. We are chastened of the Lord, that we should not be condemned with the world. The sword of the destroying angel is made to glitter, in our eyes, that we may, while there is time, fly to the arms of our sure protector, of him who is able to save unto the uttermost. Present judgments are the harbingers of the great final condemnation, and if we are so solicitous, so self-denying, so active, to escape these, how much more should we desire and endeavour to escape *this*. One thing is needful. Prepared for the day of judgment, you are prepared for every thing, for death whether it approaches slowly or suddenly, mildly or violently, after it has killed the body, has no more that it can do, it will only translate you to that region where no man says, "I am sick," where you will be forever ineffably happy with the Lord. In securing this great interest, you secure all others. "Seek first the kingdom of God," it is his own promise, "and all other things shall be added unto you."

The expected evil probably *will* come, but the Almighty can control it, for nothing is too hard for him. He has controlled it, in some places, in which it is a manageable disease. Speak not of the skill of the physician and the power of specifics. What are they but instruments of the divine beneficence? "Honour the physician for the uses which ye may have of him, for the Lord hath created him.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them."* He who kept it from us in times past, for it is not a new disease in other countries. He who has thus far exempted Africa altogether. He who has spared America until lately, while in Asia, during fourteen years, there have been so many hundred irruptions: He who has brought it to pass, as we read, thus baffling all medical skill, that "in the very centre of infected districts, there are sometimes found narrow patches, and strips of territory, into which the disease has never penetrated," can he not command this wind of death "peace be still," and this raging flood: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" When David built an altar unto the Lord, and offered burnt offerings and peace offerings, the Lord was entreated for the land, and the plague was stayed from Israel. Is he not still ready to answer the prayers of his faithful people? Is his ear heavy that it cannot hear, or his arm shortened that it cannot save? Pestilence, in other forms, has been not unfrequently around and in the midst of us. Who averted, mitigated, removed it, and, indeed, may be said to have almost exterminated one of its most odious modifications? Who raised up Jenner? Whose Providence conducted to the all but miraculous discovery of the Vaccine? No one can reasonably doubt the divine power to avert the evil, or deliver us from it; the divine mercy, which desires, yea

* Ecclus. xxxviii. 1. 4.

† It appeared at Bengal in 1762 and 1781; in England 1669 and 1676.

is deeply anxious to save us; the divine justice, which will do so, if we only accept and fulfil the conditions of pardon. In our creed, we say we believe in "the forgiveness of sins?" Forgiveness implies the removal of the penalty, or at least of its substance, for the form may exist, without its bitter consequences. Forgiveness is granted for Christ's sake, on the conditions of faith and repentance, for in him, that is Christ, we have redemption through his blood even the forgiveness of sins, and we are told "Repent and be baptized for the remission of sins. Believe in the Lord Jesus Christ, and thou shalt be saved."

FOR THE GOSPEL MESSENGER.

RUBRIC ON THE USE OF HYMNS.

It has been asserted, and is still so, notwithstanding the contrary, has been shown more than once, in our periodical papers, that the above rubric is unauthorized. A writer in the "*Banner of the Church*" July 7, calls it a "pretended" rubric, and adduces, to justify this language, an argument in which is this defect: he omits to quote from page 262, of the volume of journals of the General Convention, though he quotes from many other pages. I will supply his omission: "This House (of Bishops) took up the resolution from 'the House of Clerical and Lay-Deputies, relative to an additional number of hymns, and adopted the same,' 'they also adopted 'the proposed hymns,' &c. What was the resolution? We have it page 249-250, "*Resolved*, that it is expedient to add thirty hymns 'to the present number contained in the prayer book: provided that 'a rubric be annexed thereto, directing that a certain portion or 'portions of the Psalms of David, in metre, be sung at every celebration of divine service."

As this rubric was sanctioned by both houses, what more can be asked for? But says the objector, "They (*the Committee*) were not authorized to report a rubric." True, because a rubric to be annexed to the thirty hymns, was already proposed by *the House of Clerical and Lay-Delegates*.

Again he says, "the report of the Committee appointed to prepare an additional number of hymns (*no rubric*) was adopted." True again. They reported no rubric, for their Masters, the House of Clerical and Lay-Deputies, had already proposed a rubric which was afterwards (as we have seen above) ratified by the House of Bishops. At page 255, is another resolution, "that the hymns (still *no rubric*) should be printed." True also, for why repeat, what was said page 250, "that a rubric be annexed thereto directing," &c. Our objector further says: "This was the report, containing *no mention of hymns*, which the House of Bishops adopted." Surely this is incorrectly stated. The report of the Committee must have contained hymns, (see page 253,) and the House of Bishops "adopted the proposed hymns, with the exception of one hymn, 'instead of which they proposed another." They also adopted, (see page 261-262,) "the resolution relative to an additional number of hymns," which resolution embodied the rubric, (see pages 249-250.)

EXAMINER.

FOR THE GOSPEL MESSENGER

Messrs. Editors.—Extracted from the New-Brunswick Fredonian, I found in one of our paper, some little time since, an article, headed, "*Episcopal Convention of New-Jersey.*" On looking it over, I found it to state, that the *prominent candidates* for the vacant Episcopate, at this Convention, were, &c. Not a little disgusted with this manner of representing an election for a Bishop of our Church, I passed on to other matter, and soon was struck with a notice of an election held the day before of a second lieutenant in one of our Militia Beats, where I found, to my complete discomfiture, that the *prominent candidates* had been A. and B. So, then, this, it seems, is the fashion, and we must follow it! Seriously, *Messrs. Editors*, how long must our institutions, be thus degraded? Must sacred proceedings be thus levelled to the lowest secular?

OLD SCHOOL.

EXTRACT FROM BISHOP WHITE'S CHARGE ON REVIVALS.

(Continued from page 237.)

A GENUINE REVIVAL WILL PROMOTE CHRISTIAN CHARITY.

V. Another mark of a genuine Revival, is its being in agreement with that grace of the Christian System, which binds believers together in ecclesiastical union. This is a prominent sense of the word "Charity," as used in the New Testament. For instance St. Paul, in the first verse of the eighth chapter of the Epistle of the Romans, where he says—"knowledge puffeth up, but charity edifieth," intends the position of this point, as appears from his going to trace the influence of the principle on a question, concerning which, according to his opinion, Christians might differ without breach of the bond of brotherly affection. In the 13th chapter of the first Epistle to the Corinthians, he is diffusive in his commendations of the same grace; concluding with a comparative view of it, in reference to Faith and Hope, that "the greatest of these three is Charity." For the understanding of the whole chapter, it is necessary to remark its being a continuation of the argument on that immediately preceding; in which there had been discussed the claims of different spiritual gifts, as to their bearings on the edification of the church. It is, therefore, as affirming a more beneficial influence in this particular point of view, that there is constructed the brilliant argument of the Apostle in favour of Charity; which seems to have been in some measure merged in the admiration of gifts more showy, but less contributing to the object. To the same purpose, is the admonition of the same Apostle to the Colossians, where he tells them—"above all these things put on Charity, which is the bond of perfectness." He had been extolling the liberal spirit of the Christian dispensation, in its binding together of Greek and Jew, of circumcision and uncircumcision, of barbarian, Scythian, bond and free, in the same communion. He goes on to inculcate an extensive circle of Christian graces; and it is then, that he introduces the passage cited to the point—the recognizing of

Charity as a ligature, binding all the others to the person. For "above all," is in this place the same with "over all." It is therefore a bond, and is properly called "the bond of perfectness:" there being nothing else wanting, for the consummating of the Christian character and of its attainments.

From the premises it may be inferred, that in estimating the worth of the revival of religious feelings, it should be held essential, that they contribute to the peace of the communion within which they have become active; it being possessed of just claims, and especially, that the appearances of them must be deceptive, when, in a Church unquestionably "built on the foundation of the holy apostles and prophets," there is generated unnecessary strife, and there are sown seeds of unnecessary controversy and disunion, to the utter disregard of the caution against such a spirit—"God is not the author of confusion, but of peace, as in all churches of the saints."

Although, in certain places which have been cited, charity has an appropriate application to ecclesiastical union; there are other places, in which, without such a special reference, it embraces all the social offices; dictating "as we have opportunity to do good to all men;" bearing with their infirmities, and forbearing from what may injure them in their interests or in their reputation, or even be unnecessarily wounding to their feelings. All this, therefore, is included in the subject; especially to the disallowance of uncharitable censures, and of misconstruction of words and of actions. Such improprieties may accompany a specious show of Godliness; and may even put in the claim of a high grade of it; while their source is in those frailties of nature, which are consistent with "the not knowing what manner of spirit we are of."

A TRULY SCRIPTURAL REVIVAL WILL PROMOTE HUMILITY.

VI. The last maxim which shall be introduced, is the tendency of a truly Scriptural Revival, to the humility of the persons visited by it. That it must needs cherish humility in our relation to God, is clearly a consequence of bringing of us before him in the character of sinners; according to which, the only hope of salvation is in the reception of it as the fruit of undeserved mercy. Can this be without its producing of a modest carriage in the sight of men? Let it be acknowledged, that even from a new convert, there may be occasions for the yielding of his testimony to those great truths of religion, which are becoming to him "the power of God unto salvation." But it should be under control of the admonition already referred to, exacting "meekness, and fear." It may happen, that individuals shall act in contrariety to this reasonable limit of their zeal, without cause of impeachment of the subjects of a Revival generally. But when on the minds of the many, there is the taint of self-satisfaction; when there are manifested claims to an extraordinary measure of sanctity, when young persons arrogate to themselves a degree of authority scarcely due to their seniors, as well in years as in the Christian profession; and when there is eve-

ry where the desire of being thought teachers, while there has hardly been time to establish the character of learners, under such circumstances, we ought to perceive clear evidence, not only of the unfounded claims of the individual, but that the incitement of which they are the subjects, is delusive.

Suggestions to the Clergy.

After this exhibition of the qualifications which should adorn, or rather which should give body and substance to an extraordinary instance of popular interest taken in the weighty concerns of religion, it may be profitable, and cannot but be suitable to the present design, that there should be suggested to the clergy a proper use of such a season of sensibility; as well in their public ministrations, as in the parochial intercourse of their respective cures.

The prominent truths of the Gospel to be enforced.

On the exercises of the pulpit, there should be the stamp of the present exigency; sometimes, perhaps, in discussions professedly on the prominent questions of the day, but more generally by indirect intimations to the same effect, seasoned with spiritual and practical applications; not wearing the form of controversy, while they may be clothed with powerful claims on the understandings, on the consciences, and on the action of the hearers. Now is the time—it is indeed always the time, but especially so at the crisis contemplated—to guard against the grievous faults often charged on pulpits, sometimes it is to be feared with reason, but not seldom unjustly, and with a view to exaltation of party and of self; that our sermons are limited to moral duties, and that they are rested by us on grounds more congenial to the philosophy of paganism, than to a dispensation which suits its requirements to the sinfulness of human nature, to the absolute impossibility of our rising above our natural condition, otherwise than by the grace of God giving us a good will, and working with us when we have a good will; to the utter incongruity of arrogating any merit to ourselves, disparaging the only ground of acceptance in the mercy of God through Christ the fruit of his meritorious sacrifice, and laid hold on by faith, not combining with works, although in itself lively, and manifested in “works good and profitable to men.” These are the truths, which, under all possible circumstances, are essential to the giving of a vivifying influence to Christian preaching; so that, if they are named in connexion with the occurrences of the day, it is because these especially require them, for the confirming of convictions of sin, for the assuring of pardon to penitence, and for pointing out, to all the sincere, the only mean by which they can “make their calling and their election sure.” Faithful ministers of the Gospel, by such an accommodation to the various casts, of character of the seekers after “the pearl of great price,” will be fulfilling the description given of them by their divine Master, where he compares them to “an householder, who bringeth forth out of his treasures things new and old.”

Extra religious services.

To what extent the instructions of the pulpit should be carried, beyond the days especially appointed for them by the Church, is a question to be determined on by the Christian prudence of every pastor of a congregation: relatively to it, there are considerations having bearings in opposite directions. On the one hand, there may be either an extraordinary destitution of a knowledge of the great truths of religion, or the inroads of errors, requiring to be guarded against without delay. And on the other hand, there may be imperious calls of secular occupations on the parishioners, preventing their attendance in such numbers as might be alleged to be the dictate of duty; and to guard against the charge of manifesting disrespect to opportunities religiously bestowed. It may also happen, that a too frequent preaching shall infringe on pastoral duties, constantly occurring; and on the care, with which addresses from the pulpit should be prepared.

Comparative importance of sermons and prayers and praises.

This seems a proper opportunity of noticing a distinction which is often overlooked, on the question of the comparative importance of sermons, and of the prayers and the praises of religious assemblies. That the latter are what ought to be the more prominent object of the attention, is not only fairly deducible from the relations in which we stand to the great Creator and Preserver of men, but may seem to have been provided for in the New Testament, by directions more specific than any which are intended of uninspired instruction. But here is a point, which may be pushed to an extreme. If our congregations, nominally Christian, could be supposed to consist of persons, who, with no, or with few exceptions, give evidence of having their minds fixed on the sacred exercises, it might justify a very limited attention, to the subjects brought before them from the pulpit. But, when it is considered concerning an ordinary congregation, how great a proportion of them are they, who, after having been made Christians in baptism, have either been educated in an entire disengagement from the obligation induced by the transaction, or have renounced it in their maturity, and are in a state no better than that of those whom St. Paul described as "aliens from the covenants of promise, having no hope, and without God in the world;" it gives to the exercises of the pulpit a greater degree of comparative importance, than what might perhaps be due to them. This is a consideration, which should press on the mind of a Christian minister at all times. And if, in a season of religious excitement, the consequence should be in such persons, through the instrumentality of popular addresses and conversation, an awakened sensibility to the dangerous condition in which they are living, it should give a seasoning to the said exercises, and should clothe them with an efficacy calculated to call sinners from the error of their ways.

(*To be continued.*)

EXTRACT FROM THE REV. DR. MILLER ON REVIVALS.

In the "*Standard*," a presbyterian paper printed at Cincinnati, Ohio, there have recently appeared three long articles entitled "*Dr. Miller on Revivals*." The author is understood to be the learned reverend professor in the Theological Seminary of the Presbyterian Church, Princeton, New-Jersey. His sentiments respecting the "new expedients" for promoting religion, will be found to correspond with those of other distinguished pious men, as well of our Church, as of other denominations, which have been published in former numbers of the "*Gospel Messenger*."

My impression is, that the most enlightened and sincere friends of vital piety, who had the best opportunity of being intimately acquainted with the revivals referred to,* believe them to have been the real work of the Holy Spirit, or at least to have been productive of a number of genuine conversions. But that this work of grace was attended, and finally overhadowed, disgraced and terminated by fanaticism and disorders of the most distressing character, will not, probably, now be questioned by any competent judges. This excitement began in Logan county, in Kentucky, but soon spread over all the state, and into the neighboring states. Besides increased attention to the usual seasons, and the ordinary means of religious worship, there were during the summers of the years just mentioned, large *camp meetings* held, and a number of days and nights in succession spent in almost unceasing religious exercises. At these meetings, hundreds, and, in some cases, thousands of people might have been seen and heard, at the same time, engaged in singing and prayer, in exhortation and preaching, in leaping, shouting, disputing and conversing, with a confusion scarcely describable. This wonderful excitement may be considered as standing related, both as cause and effect, to several other deplorable irregularities. A love of excitement and of agitation seemed to take possession of the people. They began to suppose that when these were absent, nothing was done. A number of hot headed young men, intoxicated with the prevailing element of excitement, and feeling confident of their own powers and call to the work—though entirely destitute of any suitable education—assumed the office of public exhorters and instructors. These were soon afterwards licensed to preach; a majority of the Presbytery hoping that, although not regularly qualified, they might be useful. When once this door was opened, it was found difficult to close it. Candidate after candidate, of this character, and on this plan, was licensed, and subsequently ordained, until this description of ministers threatened to become a majority of the whole body. As might have been expected, a new source of trouble now appeared—A number of these raw and ignorant young men, and a few of the older ministers, began to manifest great laxness as to their theological opin-

* In Kentucky and the West, 1800, 1801, 1802.

ions—And a new *Presbytery*, having been set off, consisting chiefly of those who were friendly to the new opinions and measures, became a sort of *mint* for issuing, in great abundance, *similar coin*. Candidates were freely licensed and ordained who declined adopting the Confession of Faith of the Presbyterian Church, in the usual form. They were received on declaring that they had adopted that Confession "*only so far as they considered it as agreeing with the word of God.*" On this plan, it is manifest, subscription was a piece of solemn mockery. Persons of all conceivable sentiments might freely enter at such a door. The consequence was, that Arminians and Pelagians actually entered the Presbyterian Church, and went on rapidly to multiply, until the decisive measures of the Synod of Kentucky and of the General Assembly arrested the progress of the evil. By means of the measures referred to, these disorderly intruders, with their pertinacious adherents, were finally separated from the Synod of Kentucky. A majority of them formed the body known by the name of the "*Cumberland Presbyterians,*" now consisting of a number of Presbyteries, professing to adopt the Presbyterian form of Government, but avowedly embracing Semi-pelagian principles in theology. Another, but similar portion, formed a new body, denominated "*Christians,*" and sometimes "*New-Lights,*" or "*Stoneites,*" (from the name of their principle leader) and became a kind of enthusiastic, noisy Socinians. While the remainder, under the same lawless impulse, took a third course, and fell into all the fanatical absurdities of "*Shakerism.*"

In this case, indeed, as in some of those before recited, several of the ministerial brethren, more advanced in life, who had lent their names and their influence to these deplorable disorders, became, after awhile, sensible of their mistake; acknowledged their fault; and were restored to the bosom of the Presbyterian Church. But, as in former cases, not until mischiefs then beyond their control had been consummated. The mournful results of this course had been predicted, and they were entreated to guard against the division and corruption to which it could not fail of leading. But they would not be prevailed upon to pause, until the Church had been rent in pieces: until heresies of the grossest kind had been engendered and embodied; and until they had effectually scattered in that country, the seeds of deep and extended ecclesiastical desolation. No intelligent Christian, it is believed, who has any adequate acquaintance with the course of the events in question, has any doubt, that these revivals, on account of their sad accompaniments, *left the churches in the west in a far worse state than they had been before.* Anterior to the occurrence of these scenes, their state had borne chiefly a *negative* character. There was a lamentable *absence* of religious knowledge, privileges, and feeling. But now there was generated, a bitter hostility to revivals of religion; a systematic, bold, and wide spread infidelity; and such a division and alienation of the sound materials for ecclesiastical organizations which were left, as to throw them back for many years, as to any desirable religious order. As to the disorders which have

marked some revivals of still more recent date, I dare not trust myself either to recount or discuss them. But enough, I trust, has been said to answer my purpose. I have stated the facts of other times just as they are recorded by the pen of impartial history, without allowing myself to the best of my knowledge and belief, to disguise, or to caricature a single feature in any portrait. Every discerning reader will be able to apply the past to the present, and to see, in the errors and suffering of our fathers, some of those mistakes which we ought carefully to avoid. God grant that we may none of us reject the lesson, until it shall be too late to profit by it!

To be continued.

THEOLOGICAL BOOKS RECOMMENDED.

(Continued from page 243.)

AGAINST DEISM.

- Ellis on the Knowledge of Divine Things.
 Bishop Van Mildert's Boyle Sermons, Vol. II.
 Bishop Butler's Analogy.
 Skelton's Deism Revealed, Vol. I.
 Horne's Deism Refuted.
 Bishop Berkley's Minute Philosopher.
 Ireland's Paganism and Christianity compared.
 Chalmers's Discourses on the Christian Revelation as connected,
 with Astronomy.
 Bishop Sherlock's Sermons.
 Leland's View of the Deistical Writers.
 Nares's Bampton Lectures.
 Craven's Jewish and Christian Dispensations.
 Leslie's Short and Easy Method with the Deists.
 Bishop Watson's Letters to Gibbon.
 Douglas's Criterion of Miracles.
 Le Bas' Essay on Miracles.
 Benson's Hulsean Lectures.
 Stillingfleet on Scripture Mysteries (Enchir. Theolog.)
 Davison on Prophecy.

CHURCH DISCIPLINE.

- Bingham's Antiquities of the Christian Church.
 Hooker's Ecclesiastical Polity, Book V.
 Bishop Beveridge's Sermons on the Common Prayer.
 Comber on the Ordination Service.
 Mant, Wheatley, or Shepherd, on the Common Prayer.
 Potter on Church Government.
 Balguy's Charges.
 Archbishop Bramhall's Works.
 Hammond's Works.
 Wilks's Correlative Claims and Duties.

Faulkner's *Libertas Ecclesiæ Anglicanæ*.

Clergyman's Instructor.

Scholar armed against the Errors of the Times.

Fabricii *Lux Evangelii*, &c.

Mosheim de *Rebus gestis Christianorum ante Constantinum Magnum*.

Mosheim's Ecclesiastical History, translated by Maclaine.

Milner's Church History.

Bishop Kaye's Works on Tertullian and Justin Martyr.

Burton's Bampton Lectures on the Early Heresies.

Hinds's History of the Rise and Early Progress of Christianity.

Buddei *Isagoge Historico-theologica*.

Weismanni *Historia Ecclesiastica*.

Matter, *Histoire Universelle de l'Eglise*.

Neander, *Histoire du Christianisme*.

Grier's Account of Councils.

White's Bampton Lectures.

Carwithen's History of the Church of England.

Soames's History of the Reformation.

Lewis's Life of Wycliffe.

Strype's Memorials and Annals.

Wordsworth's Ecclesiastical Biography.

Sylloge *Confessionum Fidei*.

Paolo Sarpi's History of the Council of Trent.

Seckendorf's *Historia Lutheranismi*.

Brant's History of the Reformation in Holland.

Nichols's Arminianism and Calvinism compared.

Southey's Book of the Church.

Neal's History of the Puritans, with Grey's and Madox's Replies.

Cooke's History of the Reformation in Scotland.

AGAINST POPERY.

Bishop Jewel's Apology.

Archbishop Secker's Five Sermons.

Bishop Marsh's Comparative view of the Churches of England and Rome.

Leslie's Works.

Barrow on the Pope's Supremacy.

Blanco White's Preservative against Popery.

Faber's Difficulties of Romanism.

PRACTICAL DUTIES OF THE CLERGY.

Archbishop Secker's Charges.

Clergyman's Instructor.

Brewster's Reflections on the Ordination Service.

Chrysostom de *Sacerdotio*.

Hieronymi *Epistola ad Novatianum*

Bishop Wilson's *Sacra Privata*.

Bishop Mant, Clergyman's Obligations Considered.

Wilks's Correlative Claims and Duties, § 3.

POETRY.

Selected for the Churchman.

HYMN FOR THE PRESENT TIMES.

God of Mercy! God of Pity!
 From thy dwelling place on high,
 Bend thine ear to our entreaty,
 Hear, O! hear thy people's cry.

We presume not, heavenly Father,
 On our own deserts to plead,
 Conscious these must justly gather,
 Tenfold vengeance on our head.

Humbled in the dust before thee,
 Thine omnipotence we own;
 And confess ourselves unworthy
 To approach thy sacred Throne.

But we know that Jesus dying,
 Once redeemed our guilty race;
 And on his deserts relying,
 Humbly seek thy saving grace.

When upon thy chosen nation,
 Plague, for sin, of old was laid,
 Thou did'st hear their supplication,
 And the pestilence was stay'd.

Round our gates the dread avenger,
 Stalks with pestilential breath,
 Lord avert the threaten'd danger,
 Stay, O! stay the work of death.

"Whom thou lovest, thou dost chasten;"
 We have sinn'd, but we repent,
 And before thy footstool hasten;
 Hear us, Father, and relent?

Yet to thee, Lord, our condition,
 Better than to us is known;
 Therefore *this* our best petition
 "Not our will but *thine* be done!"

RELIGIOUS INTELLIGENCE.

St. Stephens Chapel.—The burial ground belonging to this Chapel is now ready for use. The rates of interment are \$5 for a member of the congregation, and \$8 for strangers. Application to be made to the Rev. Mr. Mitchell the minister of the Chapel.

Sunday School Union.—From the Sixth Annual Report we learn that the "Family Visiter" has only 447 subscribers, and the "Childrens Magazine" 4820, and that there have been added to the books of instruction "A Sermon by the Rev. F. H. Cuming entitled, the Plan of Salvation made familiar to Children."

Society for the Advancement of Christianity in South-Carolina.—

It affords us great pleasure to publish the following extract from a letter dated 4th of July 1832, to our Bishop, from that ardent and steady friend of our Church, G. W. Marriott, Esq. of London.

"I have the pleasing task of informing you as President of the Society for advancing Christianity in South-Carolina, that Messrs. Rivingtons have paid to me (as the surviving Editor of Bishop Dehon's Sermons) the sum of £81 12s. 6d. as the half profits of the third edition of those excellent Sermons. Each edition was of a thousand copies, and I know of no instance of such a sale for any English Sermons. In any way you will direct me to pay the above sum to your order, for the use of the Society, I will instantly obey your directions. "I cannot help now stating that I had great satisfaction, in destining one copy (of a book named) to Mr. Cogdell, whose work as a self taught Sculptor, I shall ever think wonderful, and, as preserving to future generations the likeness of Dehon is quite inestimable"

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Domestic and Foreign Missionary Society of the P. E. Church.—

The Periodical paper No. 8, Vol. 1, for July states, that at the Mission-House, Green Bay, are 69 children. The Missionary says, "As a slight testimony of my interest in the prosperity of this undertaking, and as affording me gratification to aid, however feebly, its advancement, I will not draw, on the 1st of June next, for more than one-half of the semi-annual salary that will then become due to me, leaving the remaining half to the disposal of the Committee."

Among the contributors for the Female School in Greece, is mentioned Mrs. Grinké, Charleston, \$50.

If the Periodical Papers were sent to each member of the Society in this diocese, the interest in the Institution would be increased, and extended.

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General Theological Seminary.—From the proceedings of the Board of Trustees, held June 26, we learn that the deficiency of income to meet the annual expenses is \$1397—to meet the deficiency of last year, notwithstanding the appeal to all the dioceses only \$95 was received. The aggregate number of students is 37. Into the course of instruction have been introduced "Laws Letters to the Bishop of Bangor," and the tract "Episcopacy tested by Scripture." The Library, increased by 32 volumes, contains 3572. The average annual expense of a student \$74 10: St. Thomas Scholarship \$2500 is filled up, and a new Scholarship at Grace Church commenced, amount \$342—for the St. Thomas Scholarship the Ladies have purchased 86 volumes of text-books.

It was resolved to proposed the following amendment to the Constitution "Upon the removal of any Trustee from the diocese for which he shall have been appointed, his office shall thenceforth be

vacated, and the Board of Trustees shall have power to supply the vacancy, pursuant to the provisions of the third article of this Constitution."

"Resolved, That it be earnestly recommended to the ministers of the Church having charge of congregations, to make an *annual collection* for the above purposes, (to meet the deficiency) until the funds of the institution shall render such collections unnecessary.

That the Board of Trustees entirely approve of the measures of the Standing Committee to relieve the necessities of the Institution, and that they do hereby add their most urgent solicitation to the appeal made in the circular of the Committee, that the Right Rev. Fathers of the Church would take into their immediate consideration the claims and exigencies of the Seminary and adopt such measures as may most effectually meet and relieve them."

The Committee on Examination reported: "That it was continued for three successive days, during which the members of the First Class were examined by the respective Professors in Systematic Divinity, Ecclesiastical History, and the Nature, Ministry, and Polity of the Church; those of the Second Class in the Critical Interpretation of Scripture; and those of the Third Class in the Critical Interpretation of Scripture, and in the Hebrew language. The Committee feel gratified in stating the very satisfactory manner in which the Students in general acquitted themselves, and the conviction produced in their minds by the whole examination, as well of the talents and industry of the Professors, as of the diligence and application of the young gentlemen under their charge.

"The Committee may with confidence add their increased persuasion of the value of this Institution, in affording facilities to candidates for the Ministry, for obtaining a thorough preparation for their contemplated duties. JAMES MILNER, *Chairman.*"

In his excellent address, Bishop Brownell reminds the Students that, "the Priest's lips should keep knowledge" and points out the branches of it especially claiming his attention—that the Priest should "speak well" and recommends attention to logic, rhetoric and delivery, and above all the necessity that he should be a holy man, is insisted on. We regret that we have space only for the following extract:—

"It is in vain to think of inspiring others with a love and zeal for religion, unless we feel its influence glow within our own bosom. The mere form of godliness will be unavailing, unless we feel the power thereof. We shall be conscious that we are acting a part; our own hearts will misgive us; and we shall not dare to expect, nor shall we ordinarily receive, a divine blessing on our labours.

It is true, indeed, that the miraculous power of God may raise a man to life, by the bones of a dead prophet; and the same gracious Being may sometimes so honour his own holy word, as to make it a savour of life unto life, though it proceed from the lips of an unworthy minister. But this is not in consonance with his general dispensations; for seldom are reluctant and heartless labours either esteemed of men, or owned and blessed of God. Besides, it is from

the depths of a truly pious heart alone, that those sentiments spring up which have the greatest influence on the consciences of men; and if the saving truths of the Gospel are not garnered up in the affections of the speaker, he will find it an irksome, and a hopeless task to impress them on the mind of the hearer."

Connecticut.—The Annual Convention was held June 6th and 7th. Present, the Bishop, 40 of the Clergy, and 43 of the Laity. The whole number of Clergy are 61, of congregations 83, of candidates for orders 20. Confirmed during the year, 1200. Besides the usual address, the Bishop delivered an interesting and useful charge to the Clergy.

Revivals.—The orthodox Presbytery of Richland has been reproached, because we have never reported a revival. I must confess that I once felt discouraged under the reproach—especially when I read the resolution of good and great men, and that the continued existence of the Church depended on revivals. I began to examine facts. In the first ten Presbyteries that reported revivals in 1829 are 168 ministers—1036 were added on examination—only 6 1-6 to each minister. In the same year Richland Presbytery had 14 ministers and 158 added on examination—11 2-7 to each minister.

In 1830, ten revival Presbyteries had 220 ministers—1403 added 6 1-2, nearly, to each minister.

In the same year, Richland Presbytery had 14 ministers—175 added—12 1-2 to each minister.

In 1831, those Presbyteries which reported powerful and extensive revivals contain 447 ministers—7242 were added—15 3-16 to each minister.

In the same year, Richland Presbytery, had 15 ministers—235 were added—15 3-5 to each minister.

Such being the facts, as far as I had time to examine them, I came to this conclusion that public opinion on revivals is formed more by the *tact* of reporting them, than on the real existence of the reviving influences of the Spirit of God. And for my part, I resolved to look for revivals on the statistical table, and not on the reports of Presbyteries.—*Presbyterian.*

Thanksgiving at Berlin, in Prussia.—*Extract of a letter.*—On the 19th of March, we held a solemn festival here, for the purpose of offering up our humble thanks to Almighty God for having graciously delivered us from the cholera. Long before the hour of public service multitudes were seen pressing through the streets to reach the house of prayer, there to join in the general thanksgiving to the Lord. All the Churches, without a single exception, were crowded to excess, and at the conclusion the "Te Deum, &c." was sung in every one by the whole congregation, accompanied by the trombones. The texts appointed to be preached from were, Psalm cvii. 17, 22; Psalm cxvi. 1, 9; Jonah ii. 8, 10; John v. 14: from which you

may easily gather that the solemn and humiliating characteristic of the festival was not thrown into the back ground. I preached in the afternoon at the Hospital, where the cholera had chiefly raged, and all who could any way be present, made a point of attending: even patients who were unable to come down stairs, had themselves carried into the Chapel, and the verse expressly selected for the occasion, from that beautiful hymn, beginning

" Out of the deep I cried to thee,
My God, with hearts contrition, &c."

was sung with the liveliest emotions, as was also the *Te Deum*. O! that many happy effects of the distressing period which we have witnessed, may be manifested at the last great day!

Christian Observer.

Respect for the Lord's Day.—The Rev. Mr. Blunt, England, after delivering a discourse upon the above subject, followed it up by procuring a committee of gentlemen and tradesmen, to go round the district, two and two, to prevail upon the shopkeepers to refrain from selling their wares on the Lord's day; and with such success, that in almost every instance, we are informed, the shops began to be closed on the succeeding Sunday. At a meeting of the "Lord's Day Observance Society," London, the following resolutions were passed:—

"That this meeting desire solemnly to record their firm belief of the divine authority and perpetual obligation of the Christian Sabbath, and of the blessings, temporal, spiritual, and eternal, which God has been pleased, in his mercy, to connect with its religious observance; together with their thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations, and their sense of the duty incumbent upon private Christians and Christian rulers to exert their influence to promote its due observance.

"That this meeting deeply lament the extensive violation of this holy day in our Protestant and highly privileged land, and recognize therein just cause for the visitation of God's displeasure; while at the same, they feel thankful that it has pleased Him to incline the hearts of many, both in this and other countries, to exert themselves in promoting the better observance of this divine institution."

At Kingston, Jamaica, the barbers entered into a friendly agreement to abstain from shaving on the Lord's day.

Cassimer Perrier.—It is a remarkable circumstance that M. Perrier, in his aberrations, if we may credit two or three of the Paris Journals, repeated to all who came to see him, that the country had absolute need of religion. "How can France," said he, "subsist in its present state of infidelity? No order, no security without religion! There must be, by all means, solid and firm faith in the heart, otherwise France is ruined." Such in substance were the words which M. Perrier repeated constantly during his sickness.

NEW PUBLICATIONS.

Protestant Episcopal Pulpit, a series of original Sermons.—The July number contains an instructive, interesting, and very useful sermon for all, more particularly for the Clergy, and candidates for the sacred office, entitled, "On the office of deacons in the Church," by the Right Rev. Nathaniel Bowen, D. D.

The text is Deuteronomy x. 8, 9, "The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance."

The exordium is historical, showing, that the sacred ministry in the Hebrew Church existed in three orders

The subject is divided into four heads:

"First. The Lord separated the tribe of Levi. It was not by human authority that they, more than those who held the higher departments of the Jewish Ministry, were invested with the office which they bore. Moses in their case, as in that of Aaron and his sons, did but execute the express command of the most high God. The Lord himself separated them to his service

Under this division, we have the following remarks valuable to encourage the conscientious and to check the enthusiast: "There is in this language, (inwardly moved by the Holy Ghost, in the ordination office,) nothing that can be supposed to countenance, in any degree, the conceit of extraordinary sensible impulses from the Spirit, creating preachers and ministers of the Gospel by an instantaneous communication to minds before the most uncultivated, and hearts before the most depraved, of the powers and feelings necessary to the character. It simply implies the reasonable requisition, that all who would obtain part in this ministry, should be ready, in the sight of the searcher of hearts, to declare themselves humbly persuaded, so far as men can be persuaded concerning the motives of their conduct, that the motive which influences them to take upon them this office, is worthy of the sacredness of its design and character, and such, consequently, as cannot but be ascribed to that Holy Spirit from whom alone "all holy desires, all good counsels, and all just works do proceed;" viz: the love of God and man, sincere, ardent, firm; filling them with a solicitude for the happiness of the one, and the glory of the other; and prompting them so to desire to advance the interests of both, as to be willing to spend and be spent in the service of the Church and Gospel of the Son of God. When therefore any persons, thus sincerely persuaded, and otherwise duly qualified, present themselves for admission to this ministry, and are set apart to it by prayer and the laying on of hands, then, as really as he did those whose case is represented in the text, the Lord may be said to separate them to stand before the Lord and minister unto him. For it is the spirit of the Lord by which "the whole body of the Church is governed and sanctified," that moves them thus to dedicate themselves to his service. It is the Lord who by the same spirit matures and brings that desire to good effect; and it is the Lord by whose authority they act, who invest them with the badges of his service.

Second head: "The Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name"

Third head: "The text having declared the *nature*, proceeds to represent the will of heaven, with respect to the *condition* of the office of the Levites. Wherefore Levi hath no part or inheritance with his brethren."

Fourth head: "This language, in its original application, is sufficiently explained by the laws of the Levitical code, making provision for the priests and Levites; and by the honour to which, as the immediate attendants of the divine presence, they were admitted. In the same manner is the Lord the inheritance of those, who, in the sense we have been considering, renounce, for his service, all inheritance with their brethren. Do ye not know, says St Paul, that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."

It is not necessary to make further quotations, as we trust the sermon will be generally read. But we must add this interesting note: "God chose Levi for this

separation before any other tribe, for Moses' sake: whom he would honour by advancing the house of his father to the highest pitch of dignity that mortal man could attain to. For what greater honour than to be the ambassadors of the Lord of Hosts, to be admitted to the inspection of his most sacred mysteries—to be God's κληρος, his proper and peculiar portion! Would to God they either knew or believed this, who think their house disgraced and their blood stained, if any of their kin become of the Clergy. It was not so, in God's opinion."

Mede's Discourses.

We regret to notice more errors of the press than should have been allowed. For example page 120, existence for assistance, page 126, save for serve, and in page 115 sixth line from the bottom, a clause referring to a different text from that of this sermon, which clause though inadvertently left in the manuscript, ought not to have been in the printed sheet.

A Charge to the Clergy of the Protestant Episcopal Church, in Connecticut, by Bishop Brownell, 1832.—This very excellent Charge contains as much valuable counsel, and able vindication of Episcopal principles as could well be comprised in 15 pages. We trust it will be generally read. The Laity will find much in it that they may profitably "mark, learn, and inwardly digest." Our extracts are intended less to recommend this charge than to circulate some of its sound, seasonable sentiments, conveyed in a perspicuous, flowing and chaste style.

"*On the Means of Grace.*—Various new methods have been devised in our day, for the promotion of religion. One novelty gives place to another; and means of Christian edification, which are now deemed of the highest importance, may shortly be considered as utterly futile, or even regarded as devices of Satan. By the good providence of God, the Church to which we belong is little subject to the fluctuations which we observe in the religious world around us. By the excellent provisions of her liturgy and discipline, her clergy are preserved in the old paths, which were trodden by the apostles and primitive martyrs, and which were subsequently followed by the divines of the reformation. The celebration of public worship, the preaching of the word, the administration of the sacraments, the familiar instruction of the young, together with private admonition, advice and consolation, these are the means of promoting religious edification in the Church, and these are the means which, by our vows of ordination, we bind ourselves to employ. These means have long been owned and blessed by the great head of the Church, and through their instrumentality thousands, in every age, have been reclaimed from the dominion of sin, to a life of righteousness.

"We must not, mistake the various schemes of religious enthusiasts—whatever importance may be attached to them by their visionary projectors, and however they may appear to be recommended by a partial and ephemeral success—we must not mistake these for measures sanctioned by the experience of the Church. In calling your attention to the best means of promoting the religious edification of your several flocks, I shall have occasion to urge upon you no measures but such as are of ordinary use in the communion to which we belong."

Objections answered—There is a vulgar prejudice that all Arminians, and especially Episcopalians, expect to be saved by their own works. You know that nothing can be more erroneous than such an opinion, and yet you must be aware that it prevails to a considerable extent, among the more ignorant of other communions. The doctrine of the Church is very clear and express upon this point: 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.' I believe this doctrine is faithfully preached, and universally received in the Church. By steadfastly persevering in its maintenance, we may hope that its practical influence may be more fully impressed on ourselves, and that ultimately we may remove the prejudices of others.

Intimately connected with the prejudice just referred to is the kindred error that Episcopalians believe in the inherent capacity of man to work out his own salvation, without any aid or co-operation of the Holy Spirit. And yet this imputation is expressly contradicted by our tenth article: "The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God." This is entirely in accordance with the Scriptures." . . . "There is yet another prejudice,

still more injurious than those to which I have adverted. We are accused of believing in no other change of heart, than that which is effected in baptism." . . . "I believe there is no christian denomination in our country, more faithful than our own, in maintaining the necessity of a radical and thorough change of nature; a change in the natural dispositions and affections of the heart, and in the habits and conduct of the life. On this point, then, I trust that you will clearly set forth the doctrines of the Church, which unquestionably are the doctrines of Scripture, and that you will admonish the people of your charge, that they "put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; that they be renewed in the spirit of their mind; and that they put on the new man, which after God is created in righteousness and true holiness."

A Church principle.—"The points of doctrine, concerning which most of the christian denominations dissent from us, are regarded by them as matters of minor importance. But the great question of the source and derivation of ministerial authority, concerning which we differ from them, is esteemed by us as a fundamental principle of the gospel, in relation to which we can make no compromise, without a violation of conscience. We presume not to judge others: to their own master they stand or fall. For ourselves we believe it "evident to all men, diligently reading holy scripture and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's church,—Bishops, Priests, and Deacons." And we regard none as a lawful minister in this Church, except he have had Episcopal ordination. Any other form, or source of ministerial authority, the Church considers as unscriptural and erroneous. But she passes no judgment in regard to the consequences of this error; either with respect to those who exercise an unscriptural ministry, or those who receive it."

The Times.—"The plenary inspiration of the Scriptures, and the divinity and atonement of the Saviour, are now denied by those who bear the christian name. And even among those who imagine themselves the best friends of religion, its doctrines are sometimes so distorted, the modes of advancing it are sometimes so injudicious and extravagant, and the course of duty it prescribes is sometimes so revoltingly misrepresented, that one is at a loss to determine whether the sacred cause is most injured by its professed friends, or its avowed enemies. The misrepresentations and perversions of infidel writers have, indeed, done incalculable mischief to the cause of christianity; all the powers of sophistry, sarcasm, and ridicule have been exhausted by them; and appeals have constantly been made to the worst passions and prejudices of human nature; yet it is still problematical whether it has not been as deeply injured by the erroneous views, and mistaken efforts of those who have professed the christian faith. The history of the Church is full of instructive lessons on this subject. During the period emphatically designated "the dark ages," the errors and the absurdities of the Romish faith became the occasion of a wide spread infidelity on the one hand, and of the grossest hypocrisy and superstition on the other. The glorious event of the reformation was soon marred by the metaphysical subtleties intermixed with the christian faith in Geneva, Germany, and Scotland. And these perversions have probably been the occasion, in later times, of more pernicious and fatal errors, which sap the very foundation of the christian faith. There is too much reason to fear that the same theological views have led to the same dangerous errors, in some sections of our own country. In the south of Europe, where the abuses of the Romish Church still maintain their sway, a secret infidelity is cherished by large portions of the community. A distinguished congregational divine has expressed the opinion that "In England, the extravagancies of the pious, in the time of Cromwell, threw back the cause of vital piety, for two centuries." And he warns the Churches of his communion, in New England, and certain portions of the West, against the consequences to be apprehended from the encouragement of similar excesses.

Considerations of this sort afford us salutary cautions. They teach us to discriminate carefully between pure religion itself, and the errors and extravagancies which sometimes accompany it as appendages; or which are obtruded on us as its substitute. They admonish us not to reject the great truths of religion, because there are abuses which accompany them; not to cast away the pure gold, on account of the dross and alloy which adhere to it.

Brethren, it is one of the happy characteristics of the Church to which we belong, that our congregations are not subject to those extravagant excitements in religion, which are so pregnant with abuses, and which the history of other denomi-

nations informs us are so commonly followed by periods of coldness and dissension."

Conclusion.—"We must beware how we give the enemies of religion occasion to triumph in the detected abuses which sometimes accompany it. We must beware lest we injure the religious sensibilities of a weak brother. And we must beware lest we give occasion to the imputations that we are ourselves unfriendly to the cause of vital religion. But no intermixture of error can aid the advancement of religious truth. On the contrary it must retard and injure it. We, my brethren, are 'set for the defence of the gospel.' It is our duty to guard it from the intermixture of human errors; to declare its truths with plainness and simplicity; to direct all our efforts towards the extension of its pure doctrines throughout the world; and especially to impress them on the hearts of the people of our charge, and to evince, ourselves, their saving influences in the temper of our minds, and in the conduct of our lives.

OBITUARY NOTICES.

Died, July 30, 1832, the Right Rev JOHN CROSS, D. D Bishop of New-Jersey, in the 71st, year of his age.

Died, at Harlaem, N. Y. July 23, 1832, the Rev. GEORGE LLOYD HINTON, Rector of St. Andrew's Church, Harlaem.

P. E. Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following—

From Dr. Tidyman, A short view of the Scripture History, &c., by Isaac Watts, D. D. Revised and enlarged by the Rev. R. C. Shimeall, 12mo. together with his Scriptural Chart embracing the history, chronology, geography and genealogy of the sacred record. New York, 1831.

This Scriptural Chart, in the form of a large map, exhibits the genealogy of nations, as well as of all the individuals mentioned in Scripture, and is adapted to the use of the general reader of history, as well as of Bible classes, Sunday and common schools, academies, &c. The accompanying volume, by way of question and answer, enters into all the details of Scripture History, both of the Old and New Testament, with a continuation of Jewish affairs during the interval, and contains a number of useful tables. The whole forms a valuable auxiliary to the Christian student.

From Miss O'Driscoll, The comforts of old age, by Sir Thomas Bernard. 12mo.

The Treasurer reports—

Members paying \$5 per annum.—Mrs. Margaret T. Girardeau.

Donation—Mrs. Beekman, \$5.

(These names were inadvertently omitted in the last Gospel Messenger.)

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Ives, Bishop of the P. E. Church in North Carolina.—On Sunday, May 20, 1832, in St. Paul's Church, Edenton, the Rev. William Norwood, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut.—On Thursday, August 2 1832, in Christ Church, Hartford, Messrs. Robert A. Hallam; William H. Walter, and William P. Curtis, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the P. E. C in the Eastern Diocese.—On Friday, July 27, 1832, in St. Peter's Church, Salem, Mass. Messrs. Josiah M. Bartlett; Samuel McBurney; Samuel B. Batcock, and Jacob Pierson, were admitted to the Holy Order of Deacons.

CALENDAR FOR SEPTEMBER.

2. Eleventh Sunday after Trinity,	23. Fourteenth Sunday after Trinity
9. Twelfth Sunday after Trinity.	29. St Michaels and all Angels.
16. Thirteenth Sunday after Trinity,	30. Fifteenth Sunday after Trinity.
21. St. Matthew,	

Erratum.—In the July number, page 215, for 'drawing from,' read 'drawing room.'